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"Oh, dear, no. We are on a footing of perfect equality. In Toronto and other cities a white man will make way for us on the sidewalk, take off his hat in salutation, as if we had the same blood in our veins as he. In South Africa it was very different. There the white man seems to think he was placed in the country by Providence to boss the colored man. Why, there were men who actually refused to shake hands with me because of my Indian blood. Another thing, by the way, which struck me very much in South Africa was the dress of the women. Even right up country they would be dressed as if for the streets of London. Their evening dresses, too, were quite as showy as anything to be seen here in England."

"Do your people still speak the Indian language, Mr. Brant-Sero, or have they adopted English as the means of communication?"

"We speak both English and Indian as a rule. All know English, and in Quebec province French as well. Indeed, we speak too many languages, and none of them perfectly. The Indian, however, is a good public speaker. He is always dignified, and never fails to make an interesting and appropriate speech upon even the most trivial subject. The Canadian Indians take to politics like ducks to water. They are quite at home in the atmosphere of politics. But really there are few walks of life in which the Canadian Indian has not distinguished himself. Some of our men have made themselves names which are numbered amongst the most prominent in the Dominion."

"Who, for instance, may I ask?"

"Well, the most remarkable of modern Indians — for my pride in my ancestor, Captain Joseph Brant, will not permit me to admit a wider comparison — is Dr. Oronhyatekha. He is a doctor of medicine and a justice of the peace. He has the gift of mastery over men, and is a most remarkable man himself. He has been called the second Sir John Macdonald of Canada. Sir Henry Acland was his foster father. He met Dr. Oronhyatekha as a boy when the Prince of Wales visited Canada in 1860. Both the Prince and Sir Henry were so much struck with the youth that Sir Henry took him back to England, where he was educated, and took his degree at Oxford. Dr. Oronhyatekha is proud of his race. He still speaks Indian to his intimate acquaintances, and has a large home in the reserve of the Six Nations."

"Then you are hopeful as to your race's future?"

"Yes, indeed," replied Mr. Brant-Sero earnestly, "I am sure my people have a very bright future before them. Our ancestors spilt their blood to help to build up the Empire in the New World. They preferred British rule, and so transferred the whole of the government of the Six Nations to Canadian territory. There during a century we have lived and prospered, and Canada, I believe, is proud of the progress we have made."

FR. HUNT-CORTES, THE "WHITE INDIAN." — In the Boston "*Herald*" (Sunday, January 29, 1905) was published the following account of a very interesting cleric and scholar by F. R. Guernsey: —

CITY OF MEXICO, January 24, 1905. Sometimes of a bright morning on the streets of the Mexican capital you may chance to meet, among the cosmopolitan throng, a briskly moving man of blue eyes and ruddy face, vivacious, and with the clean-shaven countenance of a priest. He is worth noticing, worth stopping to have a chat with, for this is the well-known Fr. Augustin M. Hunt-Cortes, chaplain of the Church of Loretto, and founder and head of the locally famous Working Boys' Home ; a scholar, linguist, and archæologist known on both sides of the Atlantic among the learned.

There is no more interesting figure on the streets of the ancient city of Mexico than Fr. Hunt-Cortes. He has served republics and an empire, given a goodly portion of his life of sixty-five years to the study of the Nahuatl or Mexican language, and is beloved by the Aztec people, by whom he is known as the "White Indian." Mexico, the modern and progressive, has, among its many men of mark, no more interesting personality.

Fr. Hunt-Cortes is an American, born in 1840, in New Orleans, his father being Thomas K. Hunt, a native of Ireland, and his mother Doña Isabel de Cortes, of Seville, Spain ; the bloods of two interesting races, the Irish and the Andalusian, are mingled in his veins.

In his boyhood he applied himself to the study of English, French, and Spanish, and so came to be early acquainted with the classics of three languages. But at the age of fourteen he lost both parents, and grew up under the care of his guardians. When twenty-three years of age he received, through the instrumentality of friends and of President Lincoln, a post-office appointment, and, though a Southerner by birth and natural sympathies, he adhered to the cause of the Union in the civil war.

Subsequently, at the time of the French intervention in Mexico, young Hunt had special charge of the Mexican official correspondence with our government, and so it came about that he was placed in contact with the republican president of Mexico, Don Benito Juarez, and his secretary, Don Pedro Santacilia. His health becoming impaired, he was recommended a change of climate, and in 1866 repaired to New Orleans, after a long absence, having the intention of proceeding to Spain, where he hoped to recover his health.

But it chanced that his destiny was to be linked to that of Mexico, for he met in New Orleans some gentlemen attached to the court of the Emperor Maximilian. A warm friendship sprang up with these gentlemen, and young Hunt was induced to come to this city. Letters were given him to the Emperor and to distinguished members of his government, then approaching its fall, and Mr. Hunt received an appointment in the war office under Gen. Tomas Murfy.

Soon began a stormy and hazardous period in the life of Mr. Hunt. The imperial forces were defeated at San Lorenzo while marching under General Marquez to the relief of Puebla, which was captured by Gen. Porfirio Diaz on April 2. Mr. Hunt and some men under his direction took refuge in a village near Texcoco. They crossed the lake of Texcoco, landing at Mexicaltzingo, and were preparing to take a canoe from that point to this

city when they fell into the hands of republican scouts, and Mr. Hunt was sent as a prisoner to the castle of Chapultepec, being afterward shifted from place to place, and finally to Puebla, where he remained till July, 1867, when he was released under the terms of a general amnesty granted to the imperialists.

He remained in Puebla three years, and was appointed on the commission to accompany the Hon. William H. Seward, the famous American statesman, who was visiting Mexico. It was while in the party of Mr. Seward that young Hunt met his first teacher of Nahuatl, or the Mexican language, in the person of Don Francisco Zempoalteca, afterward president of the supreme court of the state of Tlaxcala. At this time young Hunt made many advantageous acquaintances, and was appointed to the professorship of French and English languages in the Carolina State College, Tlaxcala.

Returning to this city, he continued the study of Nahuatl, and the general history of ancient or Aztec Mexico. During General Grant's visit to this country young Hunt met the great American soldier, and was of utility to him. One of Hunt's teachers was the well-known lawyer, Don Faustino Chemalpopoca, of Aztec family, who had been court interpreter and teacher to the Emperor Maximilian. On the death of this gentleman Mr. Hunt succeeded him in the chair of Nahuatl in the Pontifical University of Mexico. This was the beginning of his long career as a philologist and archæologist. In 1884 he founded at Texcoco an academy for the preservation and teaching of the ancient Aztec language, the school standing on the site of the palace of Nezahualcoyotl.

At first the native children and school-teachers at Texcoco were members of the academy or school, but later on its work attracted the attention of the better classes and intelligent natives, including members of the primitive tribes, all familiar with the language. The work of Mr. Hunt at this period commended itself to learned men in Mexico, who offered to co-operate with him in his enthusiastic efforts to rescue from oblivion the ancient vernacular of the race.

It was in 1895 that Mr. Hunt met the Americanists who had assembled in a congress in this city. He addressed them on the subject of an early translation of Æsop's Fables from the Greek into the Nahuatl, done by a friar of the sixteenth century, and put into Spanish by Mr. Hunt, who appended a grammatical analysis. This work is now being turned into English and Spanish by him, and when completed it will serve as a means of acquiring the Nahuatl language.

While teaching Nahuatl in his Texcoco academy Mr. Hunt undertook, successfully, to adapt the language to modern necessities. Following Nahuatl analogy, he had the pupils learn such words as "huecatlacuilotiztli," or "far-off writing," otherwise "telegraph," while telephone was rendered by the odd-looking and sounding word "huecacaquitiliztli," or "sound-from-afar-off." Other modern words of daily use were turned into Nahuatl. Several of the pupils, now grown up, occupy respectable positions in society as merchants, priests, physicians, teachers, etc.

In 1892 Mr. Hunt-Cortes' investigations in religious matters brought him into communion with the Catholic Church, and in this act he had the support and cordial encouragement of the late Archbishop of Mexico, Mgr. Antonio Labastida, a remarkable prelate of much influence in Mexican politics. The good will of the late Pope Leo XIII. was at this time manifested to Mr. Hunt, who was baptized in the ancient church of Tacuba, a notable edifice built from the ruins of the palace of the last lord of Tlacoopan, and of the temple of Huitzilco-Opochtli. Mr. Hunt-Cortes decided to enter the priesthood, and made his preparatory studies in the College of San Luis, Jacona, state of Michoacan.

His first mass, a simple low mass, was celebrated in the Cathedral of Mexico. A first mass in Mexico is generally a high mass, with classical music and an appropriate sermon, and in the presence of the sponsors of the new priest. But Fr. Hunt-Cortes preferred to ascend to the altar of God for the first time before a congregation of his Indian friends, who earnestly desired this favor of him, their old acquaintance and ardent lover of their race and language. His first high mass was celebrated in Tlaltizapam, state of Morelos, and the enthusiasm of the good people of this town was such that on ascending to the high altar he found before him a gold and silver chalice and a large gold crucifix and cruets, wrought by the hands of the faithful Indians from metals found in the state of Guerrero.

Fr. Hunt remained for a time in the hot country, laboring among the Indian people with the zeal and Christian fervor of a faithful pastor of souls. He had taken a special course in the National School of Medicine in this city, and so was able to minister to the bodily needs of his flock. His motto was after the manner of the pious missionaries of the sixteenth century, to give to, rather than to receive from, the Indian.

In the fourth year of his priesthood he was given charge of the sanctuary of Loretto, in this city, where he still discharges the sacred duties of the ministry.

In this city everybody knows of Fr. Hunt's labors among the poor working boys, newsboys, pedlers, etc. He founded his Working Boys' Home in 1896, under the auspices of President and Mme. Diaz, who have continued his true and powerful friends, taking great interest in this practical form of philanthropy. In this school Fr. Hunt trains the boys, his "future presidents," as he fondly calls them, for useful careers. He has had not only Mexican lads, but Americans, Spaniards, French, and Cuban pupils, and even a young Japanese, who was brought directly from Tokio to the home. The latter, a bright little lad from ancient Nippon, is now again in Japan, and keeps up an interesting correspondence with his benefactor in Mexico.

Among his literary avocations, Fr. Hunt has established a magazine called the "Hunt-Cortes Digest," treating of matters relating to the ancient history of Mexico, language, races, etc. A course of instruction in Aztec or Nahuatl is given, and much light thrown on the ancient civilization of Mexico, which Fr. Hunt-Cortes calls the "Egypt of the West."